
THE

MASSACHUSETTS

Baptist Missionary Magazine.

VOL. IV.]

JUNE, 1815.

[No. 6.

SKETCH OF THE BIRMAN EMPIRE.

AS this country is contemplated as the scene of the American Baptist Mission, it is presumed that a brief sketch of its history will not be unacceptable to our readers.

From the testimony of the Portuguese historians it appears, that in the middle of the 16th century, four powerful states divided among them the regions that lie between the south-east province of British India, Yunan in China, and the Eastern Sea; their territories extending from Cassay and Assam, on the N. W. as far south-eastward as the island of Junkfeylon. These nations were known to Europeans by the names of Arracan, Ava, Pegue, and Siam. Properly *Yee-Kein*, borders on the S. E. province of British India, and includes the sea coast, with what is called the Broken Islands, as far south as Cape Negrais. Ava, the name of the ancient capital of the Birmans, has been usually accepted as the name of the country. This empire is situated eastward of Arracan, from which it is divided by a ridge of lofty mountains.—On the N. W. it is separated from the kingdom of Cassay by the river Keen-duem; on the north it is bounded by mountains and petty independent principalities, that lie contiguous to Assam; on the N. E. and East it touches on China, and North Siam; on the south, its limits have so often varied, that it is difficult to ascertain them with any precision.

About the middle of the last century, Alompra, the father of the present dynasty, by the valour of his arms, completely conquered the kingdom of Pegue, and annexed it to the Birman empire. The whole population of the two kingdoms thus united, was, in the

year 1795, computed at 16 or 17 millions, which in all probability has increased several millions since that time.

To unoffending strangers of whatever nation or religion, the Birmans may be considered generally as humane and hospitable; but vindictive, and unrelenting towards their enemies. Their morality, though said to be of the strictest kind, is nevertheless very defective; for while some crimes not of the most atrocious kind are punished with death, (such for instance as drunkenness when repeated a second time) others equally injurious to the interests of society are passed over wholly unpunished.

In their treatment of the softer sex, the Birmans are destitute both of delicacy and humanity, considering women as little superior to the brute stock of their farms. The lower class of Birmans make no scruple of selling their daughters, and even their wives, to foreigners who come to pass a temporary residence amongst them. It reflects no disgrace on any of the parties, and the woman is not dishonoured by the connexion.

The Birmans like the other nations of the East are pagans: hence priests, temples, and idols, are every where to be met with. The image of Gaudma, their principal idol, resembles the human form in shape and features, and is represented sitting cross-legged on the top of a pedestal. At Logatherpoo Praw, a colossal image of Gaudma is thus described by a respectable author:

"The temple in which this stupendous idol is placed, differs from other pyramidical buildings, by having an arched excavation that contains the image. On entering this dome, our surprise was greatly excited at beholding such a monstrous representation of the divinity. It was a Gaudma of marble seated on a pedestal in its customary position. The height of the idol, from the top of the head to the pedestal on which it sat, was nearly twenty-four feet; the head was eight feet in diameter, and across the breast it measured ten; the hands were from five to six feet long; the pedestal, which was also of marble, was raised eight feet from the ground.—The Birmans asserted, that this, like every other Gaudma which I had seen of the same material, was composed of one entire block of marble; nor could we on the closest inspection observe any junction of parts. If what they said is true, it remains a matter of much curiosity, to discover how such a ponderous mass could be transported from its native bed, and raised in this place."

Some of their temples are very spacious, and are ornamented with lofty gilded spires. But of the manner in which they conduct their worship, the writer of this has seen no distinct account. Although their Khahaans, or *priests*, are numerous, and probably attached to their religious rites, yet they have no *Cast* to enslave the mind by its infernal terrors.

The population of Rangoon, where our brother Judson resides, is at present computed at 30,000. This place is considered as the asylum of insolvent debtors from the different settlements in India, and is hence crowded with foreigners of desperate fortunes, who find from

the Birmans a friendly reception. Here are to be found fugitives from all countries of the East, and of all complexions. "The members of this discordant multitude are not only permitted to reside under the protection of government, but likewise enjoy the most liberal toleration in matters of religion: they celebrate their several rites and festivals totally disregarded by the Birmans, who have no inclination to make proselytes. In the same street may be heard the solemn voice of Muezzin, calling pious Islamites to early prayers, and the bell of the Portuguese chapel tinkling a summon to Romish Christians. Processions meet and pass each other, without giving or receiving offence. The Birmans never trouble themselves about the religious opinions of any sect, nor disturb their ritual ceremonies, provided they do not break the peace, or meddle with their own divinity Gaudma; but if any person commit an outrage,—the offender is sure to be put into the stocks; and if that does not calm his turbulent enthusiasm, they bastinado him into tranquillity."

Such is the account which Symes gives of religious toleration in the Birman Empire. But if the Christianity we are endeavouring to send them, should eventually subvert the idolatry of *Gaudma*, (and it will do them no good unless it does,) it may possibly excite opposition. A corrupted Christianity, which could maintain some *agreement with the temple of idols*, would be much less likely to meet with opposition, than that which holds *no fellowship with the unfruitful works of darkness*.

We perceive nothing, however, from the state of society in Birmah, or from their religious prejudices, which ought to discourage us from attempting to diffuse the light of the glorious gospel among them. Difficulties are more or less to be expected in every attempt to spread the gospel in heathen countries. But by the blessing of God upon the faithful persevering labours of his servants, we may hope to overcome them. Much, however, will depend on the *piety and prudence* of the missionaries who are sent. Should these, forgetful of their sacred office, engage in worldly pursuits, or should they embroil themselves with the political affairs of the country, or, what would be worst of all, should they become immoral in their lives, they would do an infinite injury to the cause which they are sent to propagate.

We have much to hope from the undoubted piety and prudence of our brethren, who are gone, and destined to go to that country. They share our highest confidence and esteem, and will be unceasingly remembered by thousands at a throne of grace. We trust our views in sending them are pure and disinterested; hence we must be indulged to hope, that ere long we shall hear of the glorious triumphs of almighty grace among that idolatrous people. We will offer our continued supplications, that the standard of the Cross may be planted within the imperial walls of Ummerapoorra, and the Irrawaddy eventually be as noted for baptismal solemnities as was the ancient Jordan.

Go then, ye dear Missionaries of the Cross, and publish the name of your royal Master! Go tell kings and swains, that *God has so loved*

the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Go teach their ignorant Rhahaans the way of God more perfectly, and point the dying sinner to the Lamb of God, who taketh away the sin of the world. And may the blessing of thousands, ready to perish in all the wretchedness of pagan idolatry, come on you through Jesus Christ our Lord. Amen.

MISSIONARY INTELLIGENCE.

[Knowing the great anxiety, which has been expressed by many, for the American Missionaries in India, on account of their not being allowed to continue in the East-India Company's territories; we are happy to be able to lay before our readers the following very interesting items, taken from the Panoplist, which will furnish a general view of their situation and prospects. Ed.]

AMERICAN MISSIONARIES.

WE mentioned at the close of our last number, that letters had just been received from the American missionaries at Bombay, the particulars of which we could not then give. The communications referred to are very ample. They contained Mr. Newell's journal from his arrival at Calcutta, in June, 1812, to the date of his letter, which inclosed it, April 12, 1814; and Messrs. Hall and Nott's Journal from Dec. 23, 1813, the date of their last letter, which had been previously received, to April 9, 1814. Mr. Newell joined his brethren at Bombay, March 7, 1814. The missionaries were not free from anxiety, in reference to their exposure to be sent away from that place by order of the East-India Company. They had received no communication from government since their last letter; and they had a strong hope, that they should be permitted to reside there without further trouble. There can be little doubt, that Lord Moira will be inclined not to molest them, unless he is peremptorily ordered to do so by the Directors in England. Even in that case, we have hopes, that the missionaries will obtain permission to retire to Ceylon. It is desirable, however, that they should retain their present station, if possible. If they should be able to do this, and a new mission should be established in Ceylon, these two stations may be considered as among the most important in the whole heathen world.

The following letters were written as the missionaries were closing their journals, and preparing their packages to be sent to this country.

Letters from the Missionaries to the Rev. Dr. Worcester.

BOMBAY, April 8, 1814.

Rev. and dear Sir,

Our last letters to you were dated Dec. 22 and 23, 1813, and were sent by the very opportunity, by which we had every reason to

expect, we should be sent to England. Our communications at that time were full (and as correctly transcribed as our very limited time would allow.) These communications, with those which we made in October, will furnish you with an account of our circumstances and conduct after arriving in India, till that date. If they shall have come safe to hand, you will no doubt be expecting to hear the long wished-for intelligence, of our happy settlement among the heathen. It would, indeed, be gratifying to us to speak so comforting a word to your Christian hopes and wishes; as it certainly would be, to be able to consider our anxious suspense brought to a happy close. But our gracious Sovereign has not yet made known to us his decision on our case. After residing in Bombay fourteen months, we are still unsettled; and cannot tell you of our assurance, but only of our strong hope, that we shall finally be allowed to remain.

Since the favourable intimations from Lord Moira, to your Committee in Bengal, we have heard nothing decisive of the disposition of the supreme government; and still remain in the house in which we were placed by this government, when it was expected that we should be sent away within a fortnight.

We shall send you herewith, a copy of our Journal to the present date. Mr. Thomason's last letter expresses the hopes, which we entertain ourselves, respecting our staying here. Our hopes are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us, are ere long to be crowned with the special blessings we have sought; that our merciful Father has a work for us to do here; and that his various dispensations have been allotted with fatherly tenderness and care, and intended to teach us lessons of humility, trust and patience; graces which we have found no more easy to our hearts here, than in our native land. We would hope that they may make us more prepared for our work. Pray for us. We are sensible that God alone can teach us to profit. Because we do not depend suitably upon his teaching, we know that we lose the advantage of many valuable lessons. Pray for us. The God to whom you pray dwells also in this land. Here he dwells in his own almighty strength; and, in answer to the prayers accepted from your altars, can pour a blessing; yea, an immediate blessing upon our heads. He can, he may, in the hour of darkness, light up our path, cheer our desponding hearts, dissipate our doubts, and fill us with faith and love, because you pray for us.

We have great reason to acknowledge the kind attention paid to our circumstances and wishes, by the Rev. Dr. Carey, and by the Rev. Mr. Thomason, and G. Udny, Esq. acting at his request as your Committee in Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy. Mr. Harington, in whose place Mr. Udny acted, has lately returned to Bengal, so that the only vacancy existing in your appointment, is that occasioned by the Rev. D. Brown's death, and which is now filled by the Rev. Mr. Thomason. The kindness of Mr. T. and his ability to help us, will appear

from the letters of which we send you copies, and we have every reason to love him as a Christian and a friend, who after all his labours for us, will continually help us by his prayers. We know no one, whom, for our own parts, we should be so well pleased to have fill the vacancy in the Committee.

We recommenced the study of the Mahratta on January 1st. after having laid it by two months and a half. Our time is principally filled up with this study, Hebrew and Greek, and such reading and writing, as you will readily conceive. We have divine service in our family every Sabbath, at which four or five persons attend. We have a prayer-meeting, to seek God's blessing on our mission here, every Wednesday evening, and uniformly observe the evening of the first Monday in every month, as a season of prayer for the Church, in union with the friends of missions in England, and in India. It would be very pleasing to be informed, whether this season is observed, and how extensively, by our friends in America, as at present we have no appointed season for a union in prayer with them. We have become acquainted with a few persons here, who, we hope, are the disciples of the Lord Jesus.

Hitherto we have received no letters from you, but those which came by the Alligator. The box of books has not yet arrived, but we have reason to expect it shortly. We are extremely anxious to hear from you again; to know how you prosper. How flourishes the Church? Are there revivals in schools, colleges and congregations? Is there a spirit of fervent piety among professors of religion? Is there an ample supply of missionaries? From this country we have nothing new to communicate; the little, however, that we see and hear of the power of divine grace, convinces us, that God can work in India. The time we trust is at hand, when the number of missionaries will be much increased. The terms of the new Charter, we think with Mr. T. encourage the hope, that the past difficulties of entrance will be removed. In regard to future missionaries from America, we have only to repeat, what we have said in our former letters, and to express the desire that all may come, who are *devoutly* inclined; who are *humble, zealous, and judicious* men. The harvest is truly great, and the labourers are few.

Though unsettled, we think it desirable that calculations should be made, on the supposition that there will be a mission here. For a part of the books at least, which you send us, we would suggest whether it might not be expedient, to give an order to your Agent in London, to procure them and send them directly to Bombay. Should we be even sent to England, we should probably arrive there before your Agent could execute such an order as we have suggested.

On reading the observations respecting Cochin and the parts adjacent, we trust you will consider, that we only profess to give as good an account of what we saw, as our cursory view would enable us to give.* Indeed, when you read any of our observations on this

* Reference is had to a part of their journal which will be published. Ed.

land, we hope you will bear in mind the difficulty of giving information on subjects, with which our opportunities have given us but little familiarity. With Christian respect and affection for yourself, and the Members of the Board, we bid you adieu.

SAMUEL NOTT,
GORDON HALL.

April 9.

Rev. and dear Sir,

We add a few lines to express our united gratitude to God, for his kindness in bringing us all together, after more than two years' separation, to the place of our choice, and with prospects so favourable. God has visited us with judgments hard to bear, and with mercies for which no gratitude is sufficient. Pray for us, that we may be knit together in love; that we may be diligent in our calling; that God "may dwell in us, and walk in us," and that we may be faithful unto death. Hereafter we shall hope to write to you in our united capacity.

We salute you, and the Board, with Christian love.

SAMUEL NOTT,
SAMUEL NEWELL,
GORDON HALL.

MR. NEWELL'S JOURNAL.

The following extracts are taken from the Journal of Mr. Newell, from the time of his departure from the Isle of France, in February, 1813.

"Early in February I learnt, that a Portuguese brig, the *Generoso Almeida*, then in Port Louis, would sail in a few days for Point de Galle, Goa, and Bombay. I engaged a passage in her for Point de Galle in Ceylon, having liberty to proceed thence in the same vessel to Goa, or Bombay, if I chose.

"Port Louis, Feb. 24, 1813. After a residence of four painful months in the Isle of France, I this day took leave of my friends Judson, and Rice, and embarked for Point de Galle.

"About the 1st of April we made land, which proved to be the southern promontory of Ceylon; and on the 8th, I left the *Almeida*, and landed in a fishing boat 10 miles below the harbour of Point de Galle, the brig not being able to get into port, on account of the strong head wind and current.

"I fully expected to find my friends at Point de Galle, or to hear that they had proceeded to Colombo; but on making inquiry, I could hear nothing respecting them. I was now much at a loss to conjecture, whether they had proceeded to Bombay, or had been sent to England. I sent a letter of inquiry to Mr. Chater, the Baptist missionary at Colombo, and in a few days got an answer from him, stating that he had heard by way of Bengal, that my brethren had gone to Bombay.

"The probability of their being able to continue there appeared to me so very small, that I determined not to proceed in the *Almeida*,

to Bombay, but to stop in Ceylon until I could write to them and get an answer. Accordingly, I took my baggage from the ship, and made arrangements to proceed to Colombo, the capital of the island and residence of the Governor.

"Having visited Mr. Errhardt, a German missionary in the employment of the London Society, at Matura, 30 miles south of Galle, and despatched a letter to Bombay; I set out on my journey to Colombo, 80 miles north of Galle. I travelled in a palanquin, the only way of journeying in India, and left my baggage to come on in an ox waggon. There is a good road all the way from Galle to Colombo. It is a perfect level, close along the sea-side, and is shaded by a continued grove of palm trees. There are resting houses every 10 or 12 miles, built by government; but you must carry your own provisions with you.

"April 17th, I arrived at Colombo. I went to the house of Mr. Chater, who had been here about a year. I took lodgings with him, and continued at his house all the time I spent in Colombo.

"I made it my first business to acquaint the Governor with my arrival and my object, in order to ascertain whether I was safe here, or was liable to be forced away from this place, as I had been from Calcutta.

"By my American passport, and an official letter of recommendation from the British Consul in Boston, I introduced myself to the Rev. Mr. Bisset, one of the chaplains and the Governor's brother-in-law. Through Mr. B. I informed the Governor, that I was an American and a missionary to the heathen; that I arrived at Calcutta in June 1812, and having been ordered to return to America, I had obtained permission to go to the Isle of France; that I had been thither, and returned from thence to Ceylon to join two other missionaries, my associates, whom I expected to find in Ceylon; but that they had gone, as I supposed, to Bombay; that if they continued there, it was my intention to join *them*; but, if they could not stay there, it was my wish to continue in Ceylon, and that they might be permitted to come and unite with *me*.

"The Governor made particular inquiry respecting the reasons of my being ordered away from Calcutta; to which I replied, that no other reasons were assigned than this: "That his Lordship, the Governor General, did not deem it expedient to allow me to settle in the country;" and that all missionaries who had lately come to India, had been treated in the same manner, not excepting those who claim the privilege of British subjects.

"The final answer of the Governor, which was a verbal message through Mr. Bisset, was to this effect: "That as there is war between England and America, the Governor could say nothing more at *that time*, than that I might be permitted to reside at Colombo for the present. If I wished to visit any other part of the island, I might have leave by applying to the Governor; but it was expected that I should not remove from Colombo without his permission."

"I now took up my residence with Mr. Chater, and considered Colombo my home for the present. The only way in which I could make myself immediately useful was by preaching in English, which I did stately, once or twice a week, while I continued there.

"Though I was still ignorant of my final destination, I resolved, if possible, to set myself about studying the Sungskrit or Hindoosthanee language, both of which are of general utility, in every part of India. I found, however, that it was extremely difficult to procure books, or teachers, in these languages at Colombo.

"June 4th. I received a letter from brother Nott, at Bombay, containing a detail of all the particulars of their situation with respect to the Government; and from the whole I was led to hope, that they would be permitted to remain there, and that I should soon be able to join them.

"Considering it now probable, that Bombay would be our station, I applied myself to the study of the Sungskrit and Hindoosthanee, as well as I could with the scanty helps which I could procure in this place. I also continued to preach, once, twice, or three times a week.

"June 19. I received a letter from brother Hall, which discovered an increasing probability of their being able to continue at Bombay.

July 1st. After having laboured at my books alone for a month, I obtained two moonshees, or teachers; one for Hindoosthanee, and one for Sungskrit; but neither of them properly qualified for the office of teachers. They were the best, however, that Ceylon afforded; and, as I had already lost a year since my arrival in India, I could not feel satisfied to delay the study of the languages any longer.

"July 15th. I received a letter from brother Judson, who had just arrived at Madras from the Isle of France, and was going to sail in a few days from thence to Rangoon. He informed me, that brother Rice had gone to America to form a Baptist Missionary Society for their support, and that he would return again and join him.

"After several months residence at Colombo, I had become acquainted with the principal persons there; and I found that they were friendly to the missionary object in general, and that there would be no objection to the establishment of *our* mission in Ceylon. Through the chaplains I acquainted the Governor, from time to time, with the situation of our affairs at Bombay, whenever any thing new occurred; and I always represented it as our wish to settle in Ceylon, in case of a failure at Bombay.

"Ceylon appeared to me to be an important missionary field. The population is very considerable; amounting to between two and three millions; and the facilities for spreading the Christian religion here are greater, perhaps, than in any other part of the East. Christianity has been the established religion in a considerable part of Ceylon, for these three hundred years past. And although the mass of the people still continue Boodhists, yet most of them seem to have no more objection to Christianity, than the irreligious part of the community in all *Christian* lands. Many of them profess to be both Boodhists

and Christians, and would listen as patiently to a Christian teacher, as to a priest of Boodh. The long prevalence of the Christian religion on the sea-coasts of the island, has rendered the Christian name familiar to the people, weakened the prejudices which a new religion is calculated to excite, and done away much of that bigoted attachment to idolatry, which prevails in purely heathen lands: so that, although there appears to be little, if any, true religion among them, yet they are in a great degree prepared to receive that instruction, which by divine grace is able to make them Christians indeed.

"It is supposed, that there are 200,000 native Christians, of the Dutch reformed church, in the island of Ceylon. But this must be understood in a very loose and general sense of the word Christian. The Hon. and Rev. Mr. Twisleton, senior chaplain at Colombo, describes them in general as "little more than Christians by baptism." They must necessarily be extremely ignorant, even of the common facts and principles of the Christian religion; for they have neither Bibles nor teachers to tell them what Christianity is; and Christian piety and Christian morality must not be expected where there is a total want of instruction.

"The New-Testament, and one or two books of the Old, have many years ago been translated into the Cingalese language, which is the only language spoken in Ceylon; except the Tamul, which is spoken in the Jaffna district. The old Cingalese version is said to be very bad,—almost unintelligible to a native. It was out of print until the Colombo Bible Society lately ordered a new edition to be printed at Serampore. This edition is nearly completed, and the Gospel of Matthew has been distributed. The Colombo Bible Society, formed in 1812, has undertaken to procure a new translation of the New-Testament into Cingalese. The work is going on under the superintendence of William Talfrey, Esq. of the civil service. Two of the Gospels, I believe, were finished in August, 1813. The translation is made by native Cingalese, who understand English, from the English Bible. Their work is revised and corrected by Mr. Talfrey, who is said to be well skilled in Cingalese, and to have some knowledge of Greek and Sungskrit. He makes use of Dr. Carey's Sungskrit Testament in the work of revision. Whether *another translation still* will be needed, time will determine.

"There are only two missionaries on the island of Ceylon; Mr. Errhardt, a German missionary from the London Society, and Mr. Chater from the Baptist Society. Messrs. Vos and Palm, who came to Ceylon with Mr. Errhardt in 1804, have both relinquished the service. Mr. Vos has gone to the Cape of Good Hope, and Mr. Palm has been appointed by the Governor to the Dutch church in Colombo.

"I visited Mr. Errhardt, at his station in Matura, on my first arrival in Ceylon. He is now considerably advanced in life; has not yet been able to master the Cingalese language, and has had no success among the natives. He lamented the want of Christian society,

and attributed the ill success of the mission in Ceylon to the injudicious method adopted by the missionaries of separating from each other and living in solitude.

"Mr. Chater had been four years in the Birman country before he came to Ceylon. He has been established at Colombo about a year; has opened an English school and a place of public worship, where he preaches in English. He is also applying himself to the language of the country, and will probably soon be able to preach to the natives in their own tongue. I preached in my turn with Mr. Chater, in the *pettah*, or black town. Most of the people who attend are half-castes, and natives who have learnt English. From 30 to 50 generally attend. We preached only on Sabbath and Wednesday evenings. They do not attend in the day on the Sabbath.

"There is at Colombo a congregation of native Malabar Christians, who have a preacher of their own nation.

"Mr. Armour, an English schoolmaster and preacher, labours steadily among the nominal Cingalese Christians, whose language he speaks fluently, and also among the country Portuguese. He is paid by government.

"Gen. Brownrigg, the present Governor of Ceylon, is about re-establishing the native schools throughout the island. But it is almost impossible to find natives properly qualified for schoolmasters, and quite as difficult to make them attend to their duty without some person constantly to overlook them.

"The Hon. and Rev. Mr. Twisleton is principal of all the schools, and Mr. Armour and Mr. Errhardt are employed under him to visit and examine the schools at stated periods.

"The language spoken all over Ceylon, except in Jaffna, is Cingalese. Their sacred books are written in *Pali*, a dialect of Sungskrit. This is also the sacred language of Birmah.

"The religion of the Cingalese is Boodhism, the same that prevails in Birmah. Boodh is their supreme god; but I believe they also admit the gods of the Hindoos in general. In the great temple of Matura, the fountain-head of this religion, I saw an image of Boodh, 40 feet in length, in a reclining posture, asleep! The walls of the temple were covered with paintings of devils of the most frightful appearance, with horns on their heads, and flames of fire coming out of their mouths. The feeble-minded Cingalese worship these malignant demons, through dread of their power. It is common to sacrifice a cock to them to appease their anger.

"In the province of Jaffna, which is in the north of the island, the Tamul language is spoken. It is the same as the Tamul of the adjacent continent, which is spoken from Madras to Cape Comorin, by eight or nine millions of people.

"The inhabitants of Jaffna are Malabarians, who have emigrated from the continent. They are followers of Brahma, and have a famous Hindoo temple a few miles out of the town of Jaffna. The number of inhabitants in this district is about 120,000. The district

is about 40 miles long and 10 broad. It is the most populous and fertile part of the island.

"Mr. Palm, the missionary, in 1805 fixed his residence at Tilly-Pally in the centre of the district, had made considerable progress in the language, and had opened a school for the instruction of the native youth, when the ill health of Mrs. Palm rendered it necessary for him to remove for a season to Colombo for medical aid and a change of air. Mrs. Palm died in Dec. 1812; and Mr. Palm, having no missionary associate to comfort and support him in his solitary situation at Tilly-Palla, accepted an invitation to become pastor of a Dutch church at Colombo. His connexion with the London Society has since been dissolved.

"The central parts of the island have never been conquered by any European power. They maintain their independence under their native princes, and are very hostile to all Europeans. Foreign missionaries could not with safety venture into the territories of the king of Candy. All white men, who are found in his dominions, are seized and carried to the king, and are either put to death or made prisoners for life. But if the Christian religion be firmly established on the sea-coast, it must of course spread into the interior. Native preachers could be sent with safety to any part of the island.

"Although I considered Ceylon a very eligible field for missionary exertions, and in great need of missionaries, yet as long as there remained any hope that the brethren would be able to continue in Bombay, I thought it best for me to hold myself disengaged, and ready to join them the moment their case was decided. This was also their opinion and advice. We were all agreed in the opinion, that of the two, Bombay was the more important place, and also that wherever we settled, it was both for the interest of the mission and for our own comfort and usefulness to be together. I did not therefore take up the language of Ceylon, but continued the study of those, which would fit me for Bombay.

"August 18th. I received a letter from the brethren, which almost destroyed the hopes I had entertained concerning Bombay. The following is an extract from it.

"We are thrown again into great suspense after having felt almost certain of obtaining the object of our wishes. It is now nearly a month since the Governor mentioned to Dr. Taylor his fears that he should be obliged to send us to England; though he has not the least doubt of the purity of our motives, nor of the character of our Board, than whom, he says, he knows there are not better men in the world.

"The Governor did expect some directions concerning us from Bengal. But even should they not come, he still feared he must send us away. So we are still continued in very painful suspense. We continue the study of Mahratta, and intend to pursue it at any rate. And even should we go, we shall make provision to continue it, with the hope that God might hereafter open the way for our return. I

hope you are pursuing the Hindooftanee, which I very much wish I understood."

"This was from brother Nott, dated Bombay, July 18, 1813.

"From the contents of this letter, I was led to consider their continuance at Bombay, very doubtful; and having ascertained that they would be received by the Ceylon Government and allowed to settle in this island, I immediately wrote to them, and invited them to come away from Bombay without loss of time, and to accept of a certainty in Ceylon, rather than, by attempting to continue any longer at Bombay, to run the risk of being sent to England. I urged my request by the consideration, that if they were sent to England, they would not, in all probability, be allowed to return from thence to India; but would be sent to America as prisoners of war, and by this means our mission might be totally defeated, as I should in that case stand alone; and on account of the heavy afflictions I had suffered, I felt unable to attempt any thing as a solitary individual.

"In case we should settle in Ceylon, we were all pretty much of the opinion, that Jaffna would be the most eligible spot, on account of its vicinity to the continent, and because the Tamul, which is the language of Jaffna, is spoken by eight or nine millions on the continent. As I now considered it highly probable that the brethren would be obliged to leave Bombay, and that they would come to Ceylon, I thought it desirable to visit Jaffna, in order to ascertain the facilities which it affords for the prosecution of our work, before we absolutely fixed on that place for our station. I accordingly made my wishes known to the Governor, and obtained leave of him to proceed to Jaffna for that purpose.

"Aug. 28. I took passage in a small coasting vessel, bound to Madras by the inner passage between Ceylon and the continent.

"Sept. 1st. I landed at Killecarey, between Cape Comorin and Ram-nad; and passed by land along the shore about 30 miles to Point Tonniorey, from which I passed over the channel to the island of Ramisseram. The vessel lay several days in the channel, waiting for a favourable opportunity to pass over Adam's bridge, a chain of rocks, which can be passed only in calm weather, and when the vessel is lightened of its burden. During this delay, I had a favourable opportunity for making observations and inquiries respecting this interesting place.

"Ramisseram has from time immemorial been a celebrated seat of Hindoo superstition, and the resort of thousands of pilgrims from all parts of India. There are three seasons in the year, I believe January, March, and July, when the pilgrims come in immense numbers from the south of India, and many even from the upper provinces. It was now September; but even at this season there were every day large companies of pilgrims coming and going. There is an idea of peculiar sanctity attached to the place, and to the famous pagoda or Hindoo temple here.

"Sept. 3d. I went up to the pagoda in the centre of the island.

The way was paved with hewn stone for many miles. There were tanks, or pools of water, for bathing, and places for the refreshment of the pilgrims every half mile. The way was thronged with people going and returning. I passed by large droves of horses and mules loaded with rice and other provisions, an offering for the use of the temple. The pagoda is an immense pile of building, standing on a square of about an eighth of a mile. There are thousands of people, of both sexes, attached to the temple, and maintained by its funds in idleness, luxury and vice. I was allowed to enter and walk around in what may be called the outer court; for there are certain limits which none but a Hindoo can pass. I asked one of the Brahmans which was greatest, the temple of Juggernaut, or this of Seeb? He replied, that the pagoda of Ramisseram was the greatest and most sacred of all the Hindoo temples. As a proof of which, he said there was no other temple, where cast could be restored when lost; but the Brahmans of Ramisseram could restore cast.

"The Brahmans requested me to make an offering to the god of the temple; they said it was customary for all strangers, who came to visit the temple. I told them that their god and mine were not the same. They said there was no difference. I told them that their God was confined to the temple, and could not move out of his place; my God was in the Heavens, and could do whatever he pleased.

"Ramisseram was recommended to me by Sir Alexander Johnstone as an eligible spot for a mission, on account of the celebrity of the place and the great resort of pilgrims there. It was on this account, that I made it in my way to visit it, as I was going to Jaffna.

[To be continued.]

GRATEFUL ACKNOWLEDGMENT

FROM THE

*BOSTON FEMALE SOCIETY for Missionary Purposes.**

Offer unto God thanksgiving; and pay thy vows unto the Most High. Ps. l. 14.
I will take the cup of salvation and call on the name of the Lord. Ps. cxvi. 13.

THE members of this institution, feeling seriously affected with the low state of religion, the rapid progress of immorality and false doctrine; and believing in the efficacy of prayer, and the obligations which the professors of the Cross are under, to "come

* This Society was constituted in October, 1800; and is believed to be the first Female *Missionary* Institution formed in America. Some of its members look back to a period when (it is presumed) but 14 females in this country were UNITEDLY engaged in the promotion of missions: Now, how many thousands are gleaned in this widely-extended field! *What hath God wrought!*

up to the help of the Lord against the mighty," ventured to step forward and call on the female friends of Zion,* to unite in a concert of prayer on the first Monday afternoon of every month. They also proposed a correspondence by letter with societies of a similar nature with their own.

The encouragement they received, and the increasing calamities of the country, suggested the propriety of acknowledging the goodness of God and repeating their solicitations; which they did in a second letter, published March, 1813. They did not at first anticipate an extensive correspondence; the union of a *few* societies was all they promised themselves, and knew not but they should be disappointed even in this. But (with gratitude and humility be it recorded) the Lord has graciously smiled on their endeavours, and their most sanguine expectations have been more than realized. They have had the privilege of an epistolary correspondence with near sixty societies,† beside some solitary individuals, who are secretly fighting for the abominations of the land. They have had verbal information from other societies, who also set apart the time above-mentioned for special prayer. By this means they have had an opportunity (of which they must otherwise have been deprived) during a period in which our political horizon has been darkened by thick clouds of adversity, and the church has in many places experienced a wintry season, of knowing that numbers of the female followers of Jesus have not been regardless of the work of God, nor the operation of his hands; but have felt *deeply* interested in the welfare of their country and the upbuilding of the Redeemer's kingdom. They have *unitedly* called upon the Lord in the day of trouble, and can confidently testify with the psalmist, *Verily there is a reward for the righteous; verily he is a God that judgeth in the earth.*

Again, at this happy era, the members of this institution feel themselves under the most sacred obligations to "magnify the Lord," and are constrained to render a grateful tribute of praise and thanksgiving to his holy name. They would also embrace the present as a favourable moment, to prompt their dear sisters forward in aid of the *great cause of Missions*. Has the silver trump of PEACE once more been heard? Does the ocean already begin to whiten with canvass, and the peaceful signal to wave over the great *highway* of nations? Does the mariner spread his sails, to stretch to the distant poles in pursuit of gain? Is the faithful Missionary waiting, impatiently waiting, to set his foot on the benighted shores of Asia? to unfurl the banner of "the Prince of Peace," and proclaim salvation by grace? Then, dear Sisters, let us arise, and with redoubled activity pursue the important work of *sending* (if we cannot *carry*) the "glad tidings" of peace and pardon through the blood of the Lamb.

* In a Circular Letter, published March, 1812.

† A number of which have been formed since the publication of the above-named letters.

Let us voluntarily come up before the Lord with a *peace offering*, and study how we shall best appropriate the means he has put in our power, to advance his declarative glory, and meliorate the condition of our fellow-creatures. Various are the plans in operation for prosecuting this vast design.† The great spiritual temple is going up, and where is the Christian female who would not rejoice to aid the building? It is no longer a question, whether it be *proper* for females to serve the church; God has too manifestly owned their labours. And since Miriam and Deborah, Priscilla and Phebe have led the way, it cannot be dangerous for succeeding professors to follow them; and do all that is possible for them to do, to facilitate the arduous work of the gospel minister.

Particularly when we glance our thoughts to those heathenish climes never yet irradiated by the Sun of Righteousness, and see multitudes of our own sex degraded to the most abject state of servitude and contempt, and exposed to sufferings the most exquisite; do not our bosoms swell with mingled emotions of sympathy toward them, and indignation toward those who hold them in such a state of degradation? And do we not at times even long to cross the vast ocean, and submit to all the dangers and trials of a missionary life, to rescue them from the tyrannic shackles of superstition and ignorance? But, dear Sisters, the sacrifices we are called to make are far less. We may yet tread our native soil, and breathe the free air of American, Christian liberty. We may yet enjoy all the endearing connexions and conveniences of social and civilized life. Our prayers and our exertions, our silver and our gold are *all* that are demanded. These are already the Lord's, and we must not withhold what is his. We live in an age when God is doing wonders! and in which all the influence and energies of his people are called for. It becomes us therefore to inquire *what part we are to perform?*

Our advantages have in many respects been circumscribed during the late unhappy war; but the way is now opened, and whoever has a disposition, is at liberty to indulge in the privilege of conveying to dying fellow-sinners, the most invaluable blessings. The pious, the faithful, the indefatigable missionary stands at our threshold, anxious to repair to the destitute parts of our own country, or to "the regions far beyond them, that he may impart some spiritual gift." But alas, he wants the means to convey him thither, and to support his frail tabernacle while preaching a crucified Saviour. And do we not hear the grateful declaration? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then let us not suffer those noble, those ingenuous

† Among other female institutions, a Bible Society has recently been formed in this town; and two Societies to assist in the education of indigent young men designing to engage in the work of the ministry, are about to be established. We would encourage our Sisters in other places, to go and do likewise.

dispositions of soul, to remain ungratified for the want of pecuniary assistance. What, though we deny ourselves some trifling conveniences to enable us to afford the necessary aid—will not the satisfaction of imitating him “who went about doing good,” more than compensate us? Let us pray fervently, and labour cheerfully, working with our hands, that we may have to give to him that needeth. Fear not the approach of *want* in consequence of liberality; for we have the promise, that “the liberal soul shall be made fat; and he that watereth shall be watered himself.” “Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”

Our design is not to found a trumpet, nor ostentatiously proclaim, that we pray and give alms; but believing that the time will come when all will wish to be recognized as the friends of our final Judge, we feel it our duty in the present life, to take a decided stand “on the Lord’s side.” May the great Head of the church, who “hitherto hath helped us,” make this and the dear associations with which we are connected, increasingly useful.

In behalf of the Boston Female Society for Missionary purposes,
MARY WEBB, *Secretary.*

Boston, March 6, 1815.

P. S. Letters to be directed to Miss W. to the care of Messrs. Lincoln & Edmands, No. 53, Cornhill, to whom the Society gratefully acknowledge their obligations.

LETTER from a Female Society of MONTVILLE, (Conn.) to the
Female Society, &c. in Boston.

AGREEABLY to your request, the young Ladies of Montville have formed themselves into a Society to meet in conjunction with yours; to pray “for the outpouring of the Holy Spirit—a general revival of pure and undefiled religion, and the universal propagation of the gospel.”

Viewing that glorious time as now at hand, when the spiritual temple is to be built up, and that there is a special call to all the friends of Zion to “come up to the help of the Lord against the mighty,” we have thought the example of the holy women of Israel highly worthy of imitation. We have accordingly contributed our *golden ornaments* to aid in spreading the glorious gospel; and we earnestly entreat “the daughters of Zion,” and especially our Sister Societies, to take this subject into serious consideration. We would humbly ask, if it is consistent with Christian benevolence to wear those useless ornaments while millions of our fellow-creatures are perishing for the word of life? *

* As this communication is inserted by particular request, it is devoutly hoped, that it may not occasion any unhappy disputing about things of less moment, and thereby divert the mind from weightier matters. ED:

We are raised to heaven in point of privileges, and let us remember, that a strict account of our stewardship will be required at our hands. May we not hope that this *one talent* now "hid in the earth" would, if thus appropriated, yield to its possessors a rich reward?

Believing that the saints on earth participate in the joy which the blessed inhabitants of heaven feel over repenting sinners; we are constrained, dear Sisters, to communicate the dealings of God with us. The ways of Zion here, had long mourned; we had mourned a *seventy years' captivity*; it being seventy-three years since there had been any general attention to religion in this place: though there have ever from time to time been small additions to the church. Within a few years it has experienced great bereavements from the removal and death of its members: iniquity seemed to abound, and the love of many to wax cold; so that the righteous trembled lest the foundations should be destroyed. But O! magnify the Lord with us. Instead of saying to us as he did to the church of Laodicea, his language was; *Arise, shine, for thy light is come.* The Sun of Righteousness has indeed risen upon us, and at *his* presence the stubborn hearts of his enemies have melted like wax before the sun. By the mighty operations of his Holy Spirit, we have beheld the blind seeing, the deaf hearing, and a new song put into the mouths of many, even praise to the living God.

The Society is small, but the awakening has been very general; it commenced the first of April 1814, since which time, forty have been added to the church, and thirty more give hopeful evidence that they have passed from death to life. "The Lord hath done great things for us whereof we are glad."

Dear Sisters, can our hands hang down, or our hearts faint, while we witness the reign of the Prince of Peace; and read that promise, which, from the signs of the times we have reason to believe is soon to be fulfilled, when his kingdom shall extend from sea to sea, and from the rising to the setting sun? May we not stand idle in our Lord's vineyard; but may both you and we be fervent in spirit, serving him.

In behalf of the Society,

M. R. Secretary.

Dec. 29, 1814.

FEMALE BIBLE SOCIETY OF BOSTON AND THE VICINITY.

WE insert with much pleasure, agreeably to request, the following account of this Society, which was formed in October last, and has commenced its operations under very pleasing auspices. The second and third articles of the Constitution are as follow:

"II. The object of the Society is to distribute gratuitously the common version of the Holy Bible, without note or comment, and

to co-operate with other similar institutions, at the discretion of the Managers.

"III. Every member signs the Constitution, and either pays an annual contribution of two dollars, or becomes a member for life by a donation of 30 dollars. Any member may withdraw her name."

The names of the officers, appointed at the formation of the Society, are as follow :

Mrs. ANNE PARKER, *President.*

Mrs. JEDIDIAH MORSE,	Mrs. JAMES LLOYD,	} <i>Vice-Presidents.</i>
Mrs. ISAAC BOWERS,	Mrs. CATHARINE CODMAN,	

Miss CATHARINE M. CODMAN, *Recording Secretary.*

Mrs. JOSHUA HUNTINGTON, *Corresponding Secretary.*

Miss SARAH C. LOWELL, *Treasurer.*

Miss ELIZABETH HASKINS, *Assistant Treasurer.*

Directors.

Mrs. Rebecca Lowell	Mrs. Benjamin Joy	Mrs. Margaret Cooper
Mrs. Samuel Dunn	Mrs. John McLean	Mrs. Pliny Cutler
Mrs. Ths. L. Winthrop	Mrs. John E. Tyler	Mrs. William Prescott
Mrs. Edward D. Griffin	Mrs. Jeremiah Evarts	Miss Mary Perry
Mrs. Thomas Baldwin	Mrs. Samuel Swett	Miss Ann Haskins

At the annual meeting of the Society, on the 22d. March, the following Report was made. It is very well drawn up, and will, we hope, stimulate many public spirited and pious females to join this Society, or to form other similar institutions, in their respective towns and neighbourhoods.

The Managers of the "Female Bible Society of Boston and the Vicinity," in conformity with the usage of similar institutions in making an annual Report of the transactions of their Board, beg leave to offer the following.—

The present being the first annual meeting of the Society, its formation is evidently too recent, (having been in operation only the last six months,) to afford any very interesting matter in the retrospect of its transactions. Taking into view, however, the very unfavourable circumstances under which the association was formed—the distresses of the war laying unavoidable restraints upon the liberality of the best disposed, and discouraging many others altogether from contributing their assistance—there is abundant reason to feel assured, from the success which has attended it, that the parental smile of God has blessed what we trust have been our well-meant though infantile efforts for his service. While this assurance affords ample encouragement for continued exertions, it ought to remind us how much it is our duty to impress ourselves with a sense of our dependence on superior aid in all things, and of the gratitude we owe, not only for every enjoyment we ourselves possess as individuals, or as an association, but for every blessing which in either of these capacities we may be the instruments of dispensing to others.

The Society numbers at present 80 Subscribers.

Whose annual subscriptions have amounted to

\$170

Besides these, donations have been received to the amount of

193

And subscriptions for life, reserved as a permanent fund, to

150

Making together

\$513

Of which the two first sums with the interest of the last, are at the disposition of the Board.

The Society have also gratefully to acknowledge a donation of 200 Bibles from the Massachusetts Bible Society.

The contingent expenses of the Society have amounted to \$69 45 cts. and 220 dollars have been expended for Bibles and Testaments; from which sources have been distributed

24 Octavo Bibles.

48 Duodecimo Testaments.

289 Duodecimo Bibles.

52 Smaller Duodecimo do.

These distributions have been made in the towns of Charlestown, Dorchester, Braintree, Dedham, Newton, Walpole, Lunenburg, Gloucester and East Sudbury. Some have been sent to Old York and Waterford in the District of Maine; others to Fort Independence; besides both Bibles and Testaments given to individuals, families and Charity Schools in this town, and several delivered for distribution to the managers of the Fragment Society, whose duty obliging them to visit the indigent, affords the opportunity of becoming acquainted with the wants of those families, whose poverty deprives them of the advantages to be derived from the possession of a complete copy of the Sacred Writings.

There are now remaining in the Treasury 31 Bibles, 4 Testaments, and 223 dollars 80 cents, in money.

The Managers have the pleasure to report, that the Bibles have been in every instance received with those expressions of gratitude and joy, which afford the happy assurance, that they have not been bestowed in vain; nor have the Managers heard of any instance in which it appeared, that an improper use had been made of what was thus presented. They have only to lament the limited ability of the Society to supply the wants, which are daily coming to the knowledge of the Board. By the investigation which has already been made into the state of the poor of this town, with respect to their being provided with Bibles, the need of distributing the Scriptures has proved much greater than could have been expected; and there is reason to believe, that in the neighbouring towns, where books are procured with greater difficulty, fair and legible copies of the Scriptures must be much more rarely met with among the indigent, than in the capital. This is particularly the case in the District of Maine generally, and probably is still more so in those parts, which are farthest removed from the largest towns on the sea-coast.

The Board deem it also their duty to notice, that it is not merely among one class of persons, the religious, that Bibles are needed. The pious believer, however indigent, will rarely be found without a

Bible. When this is the case, he ought not certainly to be neglected; but it is the state of the ignorant, perverse, and unbelieving poor, that calls most loudly for the exertions of a Bible Society. The indolent will sometimes peruse a book, because it lies in his way;—the indifferent, because there is nothing else at the moment to be attended to;—even the impious may sometimes read the Scriptures to amuse a vacant hour; and the book, which was opened to be cavilled or scoffed at, may be closed for prayer and praise.

As the Boston Female Bible Society was not the first of its kind in America, so it is far from being alone in its zeal, or in its labours. There are no less than nine female associations for this object in the United States. At Augusta, on the banks of the Kennebeck, a Society has been formed among the ladies, whose exertions, if they do not soon supersede the necessity of further distributions of Bibles from Massachusetts Proper, in that quarter, will be of infinite service in directing in what manner that distribution may best be made.

In every pursuit the example and emulation of a companion is a most powerful stimulus to activity and perseverance. This is particularly the case in concerns of religion. In proportion as we feel ourselves *alone*, we languish in our efforts; but “as a man sharpeneth the countenance of his friend,” the society of the pious animates and strengthens the heart of the believer, and a correspondence and interchange of counsel between religious associations, provoking each other to good works, increases in a progressive ratio the activity of the whole, by the co-operating zeal of each. We have an instance of this in the circular letter from the Female Bible Society of Philadelphia, addressed to the ladies of this town, which caused the first meeting from which we date the foundation of this Institution. Our example we may trust will encourage others in different parts of the State to unite in the prosecution of the same objects; and in reasonable anticipation of the Divine blessing, we may hope that poverty alone will never henceforth exclude the Bible from the dwelling of the meanest American, and that the *poorest* of our countrymen, enjoying the advantages of studying the sacred writings, may

“In that charter read with wondering eyes

His title to a TREASURE in the skies.”

The extraordinary degree of activity, which has of late been displayed, throughout the United States, in the promotion of the cause of Christianity, has been ascribed in part, and perhaps with reason, to the political calamities with which our country has been afflicted, which seem to have been directed by the chastening hand of a Parent, to remind us of the duties we had neglected. By the joyful tidings which have made the present period a season of general congratulation, we have reason to hope that this chastisement has ceased. Shall our zeal also cease with the exciting cause which first gave it existence? If the arm of the avenging angel has been arrested upon the very threshold of our dwellings,—shall we not offer a tribute of praise and thanksgiving, and shall not the grateful feelings of our

hearts be evinced by renewed zeal in the service of our Divine Benefactor, and by greater activity in striving to promote the interests of his kingdom? What heart but is now filled with exultation at the sound of peace, and animated with joy.

Let then our gratitude be shown;—and while our feelings are awakened to gladness by the assurance that the terrors of war will no more excite our alarms, nor its long train of attendant evils subject us to the experience of distress ourselves, or to a contemplation of the sufferings of others; let us in return strive in some measure to fulfil the will of Him, from whom these blessings flow.

In commemoration of the happy tranquillity in which we rejoice, can it be too much for us to unite in greater efforts for conveying to the weary, the heavy-laden, the war-worn sinner, the joyful tidings of the atonement of his Redeemer, and the pardon of his God—that he too may rejoice—rejoice in the tranquillity which passes understanding, and find from the perusal of his Bible, that,

—“in strains as sweet
As angels use, the Gospel whispers PEACE.”

RELIGIOUS INTELLIGENCE.

IT must be peculiarly pleasing to the friends of Zion, to observe the general prevalence of the missionary spirit in all parts of our country, and in all classes of society. Amongst those most actively and successfully engaged, we are happy to recognize the pious zeal of a number of female associations. Some of these societies contribute annually in money, whilst others, like the virtuous woman described by Solomon, *lay their hands to the spindle, and their hands hold the distaff*. The following Extract furnishes a very interesting account of the latter.

—
*The Rev. JOHN PECK, of Cazenovia, to the Editor, under date of
March 1, 1815, writes as follows:*

“Last week, the Board of Directors of the Hamilton Baptist Missionary Society met. It was a precious season. Six Female Societies were present by their delegates, and made donations to the Board (including some small ones from others) amounting to nearly 300 dollars! * May the Lord reward them an hundred fold; and the blessing of many ready to perish come upon them.” These are the means employed in aid of the missionary cause, where money is not so easily obtained. Were these exertions to cease, little would be done: for few men could leave their families, and go *this warfare at their own charges*.

* Chiefly in Cloth, furnished by themselves.

Mr. Peck adds—"I have spent of late, about nine weeks as a missionary. To witness the joy expressed by many in the wilderness, in being visited by a minister of the gospel;—to hear their entreaties for the continuance of these favours,—and to see the tears which are shed when called to part, is enough to move a heart of stone.

The return of PEACE, with which our country is now blessed, opens a wide field for missionary labours on our extensive frontiers. In many places where societies had been formed, and small churches established, the people have been driven from their homes by the ravages of war, and scattered into different parts of our country. These will probably soon return, and be again united. The assistance of faithful missionaries will be greatly needed in their re-establishment.

"I subscribe myself your brother in the bonds of the gospel,
JOHN PECK."

Extract of a Letter from Rev. Henry Smith, of Alfred,
District of Maine, to Rev. William Batchelder, of Haverhill.

Dear Brother,

THE spotted fever has been prevalent around us, of which many have died; but through mercy, the disorder has at length abated. In the midst of judgment, the Lord has been gracious to us, in pouring out his Spirit in copious effusions. Our little VINE again flourishes, and sinners are converted to God.

The work began in the fall, among the Free-will brethren, in the upper part of Waterborough; but it did not stop there. Our brethren soon caught the flame, which has since spread in almost every direction. The north part of Alfred, and almost the whole of Waterborough have shared bountifully in this gracious work. Forty or fifty have professed to be made free by the Son of God. We not only hear the groans of the wounded, but have the happiness to hear the songs of the redeemed. The work, as we have reason to believe, is rapidly increasing. I have attended meetings every day or evening for about three weeks past. In some meetings, three and four have manifested deliverance from sin and condemnation. Yesterday a number of the wounded were set at liberty in the upper part of Alfred. People are flocking from almost every quarter to the meetings; and I cannot but hope the work will spread far and wide. The shock of the *earthquake* last fall was very sensibly felt in these parts, and many, I believe, felt their danger. I was preaching at the time when the shock came. It was a good time; it is still a good time to preach in this vicinity. Preachers are much wanted; pray come and see us.

I am your brother in gospel bonds, HENRY SMITH.

Alfred, Dec. 12, 1814.

REVIVAL OF RELIGION IN PRINCETON COLLEGE.

[If there is joy in heaven, among the angels of God, over one sinner that repenteth, is it not reasonable to suppose, that the friends of Christ on earth will also rejoice, and more especially when they hear of the conversion of multitudes? There are circumstances attending some of these revivals, which tend greatly to heighten this joy. The Churches in general look up to our public Seminaries for religious instructors. If these fountains are impure, instead of sending forth streams that will fertilize and "make glad the city of our God," they will send forth bitter waters. Should those engage in the ministry who have no love to the Saviour, no experimental knowledge of the truth, they would naturally feel unfriendly to this kind of religion among their hearers. It must always be irksome to them to hear any of their flock talking of experimental religion, so long as they are ignorant of it themselves. Such teachers exactly answer to those, whom our Saviour calls "blind leaders of the blind."

The revivals that are now taking place in several of our Universities afford a happy preface to the Church of God of her future prosperity;—that she will yet be supplied with pastors after his own heart; i. e. such as he will own and approve.

In confirmation of the foregoing, we subjoin the following extracts from the "REPORT" lately presented by the President, and "published by order of the Board of Trustees" of Princeton College.

This Report closes with "Questions and Counsel," which we have not room to insert, but which we deem worthy of the serious consideration of all such as wish to ascertain their true standing before God, and into whose hands the above Report may fall. Ed.]

Extracts from a "Report to the Trustees of the College of New Jersey; relative to a Revival of Religion among the Students of said College, in the winter and spring of the year 1815. By ASHBEL GREEN, D. D. LL. D. President of the College."

"FOR nearly a year past—that is, since the commencement of the last summer session—a very large proportion of the students have attended on all the religious exercises and instructions of the College with more than ordinary seriousness; and the minds of some of them, as now appears, were ripening, through this whole period, for what has since taken place. There was nothing more apparent, however, for six weeks after the commencement of the present session,* than an increase of this serious attention to the religious duties of College; an increase both of the degree of seriousness, and of the number of those in whom it was visible. Every religious service, both on secular days and on the sabbath,

* The winter session of the College commences six weeks after the last Wednesday of September, and continues till the first Thursday after the second Tuesday of April. The summer session commences four weeks after the last mentioned period, and continues till the last Wednesday of September, which is the day of the annual commencement.

was attended with a solemnity which was sensible and impressive. In this manner the revival commenced, or rather became apparent, in the second week of January, without any unusual occurrence in providence;—without any alarming event, without any extraordinary preaching, without any special instruction, or other means that might be supposed peculiarly adapted to interest the mind. The divine influence seemed to descend like the silent dew of heaven; and in about four weeks there were very few individuals in the College edifice who were not deeply impressed with a sense of the importance of spiritual and eternal things. There was scarcely a room—perhaps not one—which was not a place of earnest secret devotion. For a time it appeared as if the whole of our charge was pressing into the kingdom of God; so that at length the inquiry, in regard to them, was, not who was engaged about religion? but who was not?—After this state of things had continued, without much variation, for about two months, it became manifest that a change was taking place. Some were becoming confirmed in the hopes and habits of evangelical piety; some were yet serious, thoughtful and prayerful, though perhaps not in so great a degree, or at least not so apparently, as once they had been; while some were plainly losing the impressions which they had lately felt. And such has continued to be the state of this interesting concern to the time of making this report. The result is, that there are somewhat more than forty students, in regard to whom, so far as the time elapsed will permit us to judge, favourable hopes may be entertained that they have been made the subjects of renewing grace. Perhaps there are twelve or fifteen more, who still retain such promising impressions of religion as to authorise a hope that the issue, in regard to most of them, may be favourable. And nearly the whole of the remainder show a great readiness to attend on all the social exercises of religion; not only on those which are stated and customary, but those which are occasional, and the attendance on which is entirely voluntary. Thus, of the students who are now in the College, a majority* may be viewed as hopefully pious; and a large proportion of the residue appear to possess much tenderness of conscience, and show a very desirable regard to religious duties and obligations."

"The special means made use of to promote and cherish this revival, besides the circumstances already mentioned, were the following—A short address on the subject of religion was made, after prayers, on every Saturday evening. In preaching on the Lord's day morning, subjects were selected suited to the existing state of the College—in this particular we are deeply indebted to the Theological professors, who have generally conducted the morning service. A particular reference was often made to the religious attention which had been excited among the students, in the remarks which accom-

* The whole number of students in the classes of the College is one hundred and five; of whom twelve were professors of religion when the revival began.

panied their bible recitations. A weekly lecture, intended for the students exclusively, was given by myself, on every Tuesday evening. A social prayer meeting was held, on every Friday evening, at which one of the Theological professors commonly made an address. A family prayer meeting (as the students called it) was, every evening held among themselves, at which a large proportion of the whole College attended. Smaller and more select associations for prayer were also formed. The individuals whose minds were anxious and labouring, were, as often as they requested it, carefully conversed and prayed with in private—in this service I am to acknowledge the assistance received from the professors of the seminary, from their pupils, and from the pious students of the College. Finally, writings of approved character, on doctrinal and practical religion, were pointed out and recommended to the perusal of the students; and a short system of questions and counsel was drawn up by myself, for the use of those who began to cherish the hope that they had entered on a life of practical piety."

"There has been no sectarian spirit accompanying or mingling with this revival. There are students in the College belonging to four or five different denominations of Christians. At first, there appeared to be some apprehension in the minds of those who were not presbyterians, lest they should be drawn into a union with this denomination, if they yielded to the sentiments and feelings which began to be prevalent. But I told them, in the first address that I made to them on a Tuesday evening, that it was my fixed purpose to inculcate no doctrine or tenet that was not found in all the public orthodox creeds of protestant Christendom—that I was indeed earnestly desirous that they should all become real practical Christians, but that I had no wish to make a single proselyte. This, I believe, removed every apprehension—and the intimation then given has been sacredly regarded. Not a single thing has been said by myself, nor, I am persuaded, by the Theological professors who have preached to them, that has had any intentional tendency toward proselytism. On the contrary, every thing has been general. The great catholic doctrines of the gospel have been exclusively inculcated. It is believed that there is not an individual of the College who would, if questioned, complain that he has, in any instance, felt himself pressed with opinions which interfered with his educational creed."

Extract of a Letter from a Student in Divinity at Yale College, dated April 3, 1815.

"My dear Sir,

"——IT will be pleasant to you to hear something of the prosperity of Zion. God in very deed is in this place.

"You have probably heard, that there were some recent instances of awakening in this College. Since I wrote last, the attention has increased with great rapidity, and has now become general. The whole College is shaken to its centre. At the morning conference of Sabbath, last week, there were about twenty or twenty-five pres-

ent. Yesterday morning there were, I should judge, nearly 200. How many are under real conviction of sin, I am unable to determine: The number, however, is not small. About 15 have, as we trust, passed from death unto life. The evidence which some of them give of having experienced this glorious change is peculiarly striking. Their convictions of sin have been deep; and their joy, resulting from sweet submission to God, is in some cases very great. Some of the most stout-hearted,—some who a few days ago were scoffing at this glorious work of the blessed Spirit, are now rejoicing in humble hope of the glory of God. Some are in great distress;—some inquire with less anxiety;—all are astonished and obliged to confess, that it is indeed the work of God. I have not time to state particulars. I am studying divinity very fast, though I have scarcely looked into a book except the Bible for many days. If I can do nothing, I must stand, and look on, and see the glory of God.

“My object in giving you this hasty account, is to excite you and other Christians around you, to pray for the continuance and increase of this blessed work, and for its extension to other Colleges, and other parts of our land and of the world. This great blessing has evidently been granted in answer to prayer. And if Christians every where will awake, and engage, and continue in fervent supplications to God for the out-pouring of his Spirit, their supplications, if we may believe the declarations of his Word, and his Providence, will be graciously answered. We ought ever to remember, that our weapons are not carnal, but spiritual. The Holy Spirit is the only agent in renewing the souls of men, and He operates usually, perhaps I may say always, in answer to the prayers of God’s people. Let not any College, let not any soul be forgotten. A letter from you, informing us, that Christians in your vicinity are uniting with us in fervent prayer on Sabbath morning, and at other times, for the out-pouring of the Spirit, would give great joy here.” * [Panop.

FEMALE MISSIONARY SOCIETY IN NEW-YORK,
TO THE
BAPTIST FOREIGN MISSIONARY SOCIETY.

Dear Brethren in the Lord,

WE rejoice that God hath put it into the hearts of his people to do something for the poor heathen; for we remember, that by nature, we also were children of wrath even as others, and might justly have been banished from the presence of God forever. We indeed profess to have been called from darkness into the glorious light of the gospel, and into the fellowship of our Lord Jesus Christ; and can we refuse to do all in our power, to send the *word of eternal life* to the benighted heathen? No, brethren, we cannot. The pleasing work is already commenced, on which account we now address you.

* We are happy to learn, that the same good work is begun and gloriously progressing in Dartmouth College.

The Lord having, in his infinite mercy, brought us to the anniversary of our Society, we present you with the money now in our funds, amounting to 189 dols. 46 cts. Small indeed ; but we pray the Lord to accompany it with his blessing. Our Society is young, but we trust the Lord is with us. Our number increases, and we are frequently enabled to say, when leaving our meetings of prayer, *It hath been good for us to be here.* We hope that God will grant us his gracious benediction, that we may still increase in numbers, and grow in grace.

We cannot but admire the dispensations of Divine Providence, in bringing our brethren Judson and Rice so far into the liberty of the gospel of our dear Redeemer, as to convince them of the ordinance of baptism as it was first delivered to the churches, and thereby presenting to us an opportunity of establishing a mission in the Eastern world. We desire to praise the Lord, that he has succeeded the labours of our brother Rice, by influencing his people to contribute to the promotion of this great object. "The gold and the silver are his, and the cattle upon a thousand hills." May He be with and guide you by his unerring counsel ; crown your endeavours with his blessing, and overrule all for his own glory. This, we are encouraged to believe, he will do ; for he hath promised his Son "the heathen for an inheritance, and the uttermost parts of the earth for a possession." Shortly the happy period will arrive, when the heathen "shall cast their idols to the moles and the bats," and worship the living and true God ; when none shall have occasion to say, "Know ye the Lord ; for all shall know him, from the least unto the greatest ;" when "kings shall become nursing fathers, and queens nursing mothers" unto the church of Christ. These promises are daily fulfilling. Some of the heathen are already converted to Christianity.

We have been pleased to learn, that God in his providence has opened a door for the introduction of the gospel into the Birman Empire, whither our brother and sister Judson are already gone. We hope their labours will be abundantly blessed.

We are also much gratified to hear, that the gospel of Jesus has reached that remote part of the earth, the Persian Empire ; so that the king and his court, who have ever been zealous supporters of the Arabian impostor, are now, as we trust, influenced by the Spirit of the Most High God, to read the gospel of the Redeemer in their own language.

Finally, brethren, let us rejoice in God, that he hath put it into the hearts of his people to spread the gospel through the earth. We have reason to believe he will accompany it by the almighty power of his Spirit ; that ere long the "kingdoms of this world shall become the kingdom of our Lord and his Christ ;" and that the stone, which the prophet saw "cut out of the mountain without hands, shall fill the whole earth." Yes, brethren, he that hath promised is *faithful and true*, and will perform all in his own good time.

Hoping that both you and we may hold out unto the end, and

at last be found having on the wedding garment, the robe of Christ's righteousness, we bid you farewell.

By order of the Board of N.Y. Baptist Female Society for promoting Foreign Missions,

ELIZA GARNISS, *Secretary.*

New-York, April 24, 1815.

BAPTIST FOREIGN MISSION.

THE Commissioners appointed by the General Missionary Convention, &c. at their Quarterly Meeting, held in Philadelphia on the 11th. and 12th. of April last, appointed the Rev. George H. Hough, a Missionary under the patronage of the Convention, to join brother Judson in the Birman Empire, as soon as circumstances will permit him to go. Mr. Hough has a wife and two small children, which will be included in the provisions of the Mission. Mr. Rice, we understand, will for the present, continue his missionary services in the United States. For further particulars relative to the proceedings of the Board, we must wait for the Annual Report, which we hope will shortly be presented to the public.

As the mission to the heathen is now going into operation, we confidently trust that the exertions of its friends will not in the least slacken. The return of Peace offers new facilities for sending, as well as supporting this mission. To be honoured (though only in a remote sense) in being instrumental in planting the gospel in a land of *Pagans*, must be a source of the richest consolation to the pious and benevolent mind. These are the pleasures to which the liberal and the rich are invited by the present aspect of things. We are encouraged and animated by the example of many who have gone before us, and by many who are now engaged with us to promote this good cause. We have heretofore acknowledged several very handsome donations to this mission; we have now the pleasure of recording another, which, though highly interesting to our funds, is rendered still more valuable by the pious communication inclosing the grant.

LIBERAL DONATION.

TO the Baptist Foreign Mission Society formed at Philadelphia, May, 1814,—three shares of stock of the Bank of America,* are affectionately presented by a Female Friend to Missions;—in prayerful hope, that the Lord would be pleased, in his boundless mercy, to bless this appropriation, for the everlasting good of some souls now nigh unto perishing, for lack of knowledge of the way of salvation, through a glorious Redeemer.

The gift is accompanied by a humble request that the Society would, when convenient, turn some attention to the neglected Heathen on our own continent.—And that, so far as may be in their power, they would cause the gospel to be preached in its purity, wherever it may appear to be corrupted by superstition, enthusiasm, traditions of men, or any other errors.

March, 1815.

* Nominal sum, \$300.

BAPTIST FOREIGN MISSION SOCIETY, BOSTON.

Statement of Subscriptions and Donations to the Baptist Foreign Mission Society in Boston,† received since May 2, 1814.

		Dols.	Cts.
1814.			
May 24.	Temple Kendall, Dunstable, Massa.	5	00
	A Friend, by Rev. John Peak,	0	25
	Sally Alexander,	0	70
	Josiah Kendall, Dunstable, Massa.	5	00
	Jonathan Wales, Randolph,	5	00
	John Clarke, St. Johnsbury,	2	00
	25. Female Society of Methuen, (for Translation of the Scriptures)	7	35
	Nathan Bolcom, Attleborough, by Rev. James Read,	1	00
	26. Rev. Joseph Grafton, Newton,	2	00
June 8.	Female Society in Pittsfield, communicated by Mrs. Mahala Frances, (for Translations of the Scriptures)	10	94
	15. Females in Barnstable, by Rev. Mr. Bates,	26	12
	Do. in do. (for Translations) by do.	10	00
July 5.	Church in Owasco, N. Y. and 2d. Church, Onandago,	13	00
	26. Rev. Mr. Winchell,	2	00
	27. Ephraim Whitney, Royalston,	5	00
	30. Female Friend to Missions, Mt. V. (N. H.) by G. Evans,	3	00
	Rev. Jesse Hartwell,	5	00
	Church and Congregation at Craftsbury, (Vt.) by Rev. Mr. Mason,	18	56
	Abiel Fisher, Danville, (Vt.)	2	00
Aug. 15.	Mr. Hillman, Falmouth,	2	00
	A Friend at Eastport,	5	00
	Linus Austin, Wilmington, (Vt.)	10	00
	20. Female Friend, by Ephraim Emerson,	2	00
Sept. 23.	Church and Society in Rowley,	24	22
	Friend in Harvard,	3	00
1814.			
Octo. 1.	Gardner Robinson,	2	00
	Thomas Adams, jr.	1	00
	Females in Weare, N. H. by Rev. Mr. Willmarth,	2	50
	12. Rev. Mr. Samson, Harvard,	2	00
	Boston Female Society for Missionary Purposes,	110	1
	Female Mite Society, Medfield, by Rev. Mr. Gammell,	24	32
	Rev. Mr. Sharp,	5	00
	James Belden,	2	00
Nov. 8.	Collection at Dr. Baldwin's meeting-house, when Rev. Luther Rice delivered the annual Missionary Sermon,	184	9
Dec. 27.	A Friend, by Dr. Baldwin, for the same,	1	00
	From Rev. John Peck, Cazenovia; collected at Madison Association, New-York,	42	00
1815.			
Jan. 2.	Levi Farwell, Cambridge,	2	00
	10. Aaron Hayden,	4	00
	27. Baptist Church in Hinsdale, N. Y.	27	50
	Jonathan Carleton,	50	00
Feb. 18.	John Barton, Eastport,	2	00
Mar. 28.	William Brown, Cambridge,	5	00
Apr. 14.	Unknown Friend in Mr. Gile's Society, Milton,	5	00
May 6.	Rev. Joel Manning, Andover, (Vt.)	2	00

† 1370 dols. have been paid by this Society to the General Treasurer, N. Y.

									Dols. Cts.
May 22.	G. L. Freeman,	-	-	-	-	-	-	-	9 00
24.	Elijah Mears,	-	-	-	-	-	-	-	12 00
25.	E. Lincoln,	-	-	-	-	-	-	-	5 00
	Rev. Mr. Winchell,	-	-	-	-	-	-	-	2 00
	Mrs. Sparhawk,	-	-	-	-	-	-	-	1 00
	Rev. William Gammell,	-	-	-	-	-	-	-	2 00
	John Clarke, St. Johnsbury,	-	-	-	-	-	-	-	2 00
26.	Rev. Dr. Baldwin,	-	-	-	-	-	-	-	5 00
	Thomas Kendall,	-	-	-	-	-	-	-	6 00
	J. Loring,	-	-	-	-	-	-	-	5 00
	Amos Smith,	-	-	-	-	-	-	-	11 00

703 56

J. LORING, Treasurer.

EVANGELICAL TRACT SOCIETY.

IN the year 1811, a number of religious persons of different denominations formed themselves into a Society by the above name, for the purpose of distributing *gratis*, religious *Tracts* among the poor of all denominations. Since its establishment, the Society has distributed about TWENTY THOUSAND *Tracts*, of the above description. The funds of the Society from which these have been supplied, have been raised by the annual subscription of the members: We have also the pleasure of acknowledging the liberal assistance we have received from an Auxiliary Society in Newton, Brookline, &c. in Rev. Mr. Grafton's society.

Such *Tracts* only have been selected for distribution, as tend to establish correct religious principles, and impress the mind with its obligations to virtue and holiness. In no instance has the *Shibboleth* of a party been admitted into our selections. We have much reason to hope, that in many instances these little tracts have been made highly useful in alluring to the highway of holiness some who had long travelled the road to destruction. A little book given to a child usually excites a much livelier interest, than it would if placed before him in any other form. Impressions have often been made in this way, which have been of the most salutary and lasting nature. The Managers of this institution being desirous of diffusing its blessings more extensively, beg leave to recommend the importance of it, to pious individuals, and to Charitable, and Cent Societies, soliciting their assistance by donations, or by appropriating such part of their subscriptions as they may deem proper.

It may be proper further to state, that it is the determination of the *Executive Committee*, to keep a constant and general assortment of the above described *Tracts* for sale, at *very reduced prices*, at Lincoln and Edmands's, No. 53, Cornhill, to such as wish to purchase for charitable distribution.

MEMOIR OF MRS. MARY LIVERMORE.

MRS. MARY LIVERMORE, late consort of Rev. *Jason Livermore*, was born in Barre, (Mass.) Nov. 15, 1755. She was brought up in the nurture and admonition of the Lord, and early instructed in the principles of our holy religion. She was married to Mr. L. Dec. 3, 1772. Her first religious exercises which we have any knowledge of, were in the beginning of the year 1779, at which time her mind became deeply impressed with a sense of her situation as a sinner, under the condemning sentence of God's holy law. These exercises continued until she obtained a good hope through grace.

In 1781, she made a public profession, and became a communicant in a Pedobaptist church; in which connexion she continued several years; constantly endeavouring to adorn her profession by a well-ordered life and conversation. Mrs. L. was fond of reading religious books, especially the Bible, which she consulted day by day, making it the man of her counsel. It was by a prayerful attention to the sacred scriptures, that she was led to embrace believers' baptism by immersion. She of course left her former connexion, and joined in communion with the Baptists. Notwithstanding her change of sentiment, she ever cherished and manifested a most cordial affection to Christians of every persuasion who gave proof of sincerity; believing that the children of God, when they "shall see as they are seen, and know as they are known," will all *see eye to eye*.

For three or four months previous to her last illness, her health was as good as it had been for several years before. But when arrested by her last illness, her decline was rapid, being confined only 12 days. During this period, she appeared to be in a wonderful frame of mind. Her feelings were so elevated, that she talked most of the time day and night to all around her; often requesting her Christian friends to sing with her; and several times mentioned her desire, to have them sing the 30th. Hymn second Book, Dr. Watts. Her parting exhortations and counsels will long be remembered by many of her friends and acquaintance. Her death was uncommonly triumphant. In this trying scene, she expressed her strong confidence in the sovereign mercy of her adorable God and Saviour. But her labours and sufferings are both ended, and she is gone, as we trust, to receive the reward of grace. She died in Tiverton, (R. I.) in the 60th. year of her age.

"Them also which sleep in Jesus will God bring with him."

 OBITUARY.

DIED]—In Great-Britain, that eminent scholar and divine, the Rev. CLAUDIUS BUCHANAN, D. D.

— In Peacham, (Vt.) in November last, the Rev. SAMUEL MINER. We understand he left by will 400 dols. to the Massachusetts Baptist Missionary Society, to be paid after the decease of his widow.